Kamil Kilany — كامل كيلاني

رحلة شنطح

عربي - انجليزي

Shantah's Journey

DAR MAKTABAT EL ATFAL
32, Hassan El-Akbar Street
& 28, Boustan Street
Tel. : 50818
Cairo – Egypt

دار مكتبة الأطفال
القاهرة | مركز الدار ٣٢ شارع حسن الأكبر
فرع الدار ٢٨ شارع البستان | ت ٥٠٨١٨

أَخَوانِ شَقِيقانِ .

"شَنْطَحُ" وَ "صَيْدَحُ" أَخَوانِ شَقِيقانِ .

"شَنْطَحُ" أَخُـو "صَيْدَحٍ" .

"صَيْدَحُ" أَخُـو "شَنْطَحٍ" .

"شَنْطَحُ" وَ "صَيْدَحُ" أَخَوانِ شَقِيقانِ ،

كانا يَعِيشانِ فِي قَدِيمِ ٱلزَّمانِ .

أَبُوهُما ماتَ .

أَبُوهُما تَرَكَ حَقْلًا كَبِيرًا .

"شَنْطَحُ" أَخَذَ نِصْفَ ٱلْحَقْلِ وَزَرَعَهُ .

"صَيْدَحُ" أَخَذَ نِصْفَ ٱلْحَقْلِ وَزَرَعَهُ .

Two brothers.



Shantah and Saydah are two brothers.

Shantah is the brother of Saydah.

Saydah is the brother of Shantah

Shantah and Saydah are two brothers. who lived in olden times.

Their father died.

Their father left a large field.

Shantah took half the field and cultivated it.

Saydah took half the field and cultivated it.

يَوْمُ ٱلْحَصادِ جاءَ .
أَرْضُ "صَيْدَحٍ" أَخْرَجَتْ أَحْسَنَ ٱلثَّمَرِ .
يَوْمُ ٱلْحَصادِ جاءَ .
أَرْضُ "شَنْطَحٍ" لَمْ تُخْرِجْ شَيْئًا مِنَ ٱلثَّمَرِ .
"شَنْطَحُ" زَعْلَانُ . "شَنْطَحُ" ذَهَبَ إِلَى أَخِيهِ .
"شَنْطَحُ" قالَ لِأَخِيهِ : "أَنْتَ ظَلَمْتَنِي ، يا أَخِي !
أَنْتَ ٱخْتَرْتَ لِنَفْسِكَ أَرْضًا خِصْبَةً .
أَنْتَ ٱخْتَرْتَ لِي أَرْضًا جَدْبَةً .
أَنْتَ أَخَذْتَ ٱلْحَقْلَ ٱلْخَصِيبَ .
أَنْتَ أَعْطَيْتَنِي ٱلْحَقْلَ ٱلْجَدِيبَ ."
"صَيْدَحُ" قالَ : "لَا تَحْزَنْ ، يا أَخِي . خُذْ أَرْضِي
وَهاتِ أَرْضَكَ ." "شَنْطَحُ" شَكَرَ أَخاهُ .

The harvest day has come.

The land of Saydah bore the best crops.

The harvest day has come.

The land of Shantah bore no crops.

Shantah is angry.

Shantah went to his brother.

Shantah said to his brother : "You were not fair to me, brother.

You chose for yourself fertile land.

You chose for me barren land.

You took the fertile field.

You left me the barren field."

Saydah said: "Don't be angry, brother.

Take my land and give me your land."

Shantah thanked his brother.

— • —

مَوْسِمُ ٱلْحَصادِ أَقْبَلَ . يا لَلْعَجَب ! ماذا جَرَى ؟
"صَيْدَحُ" حالَفَهُ ٱلتَّوْفِيقُ . "شَنْطَحُ" لازَمَهُ ٱلنَّحْسُ
ٱلْحَقْلُ ٱلْجَدِيبُ أَخْصَبَ . ٱلْحَقْلُ ٱلْخَصِيبُ
أَجْدَبَ حَقْلُ "صَيْدَحَ" مَمْلُوءٌ بِالثَّمَرِ . حَقْلُ "شَنْطَحٍ"
خالٍ مِنَ ٱلثَّمَرِ . "صَيْدَحُ" قَرِيرُ ٱلْعَيْنِ :
حالَفَهُ ٱلتَّوْفِيقُ مَرَّتَيْنِ .
"شَنْطَحُ" باكِي ٱلْعَيْنِ : لازَمَهُ ٱلنَّحْسُ مَرَّتَيْنِ .
"شَنْطَحُ" قالَ لِنَفْسِهِ : "أَرْضُ أَخِي كانَتْ أَرْضِي .
لِماذا أَخَذَها مِنِّي ؟ أَخِي ظَلَمَنِي .
أَنا أَحَقُّ مِنْهُ بِالثَّمَرِ ."
لَمّا جاءَ ٱللَّيْلُ ، "شَنْطَحُ" تَسَلَّلَ إِلَى أَرْضِ أَخِيهِ .
"شَنْطَحُ" سَرَقَ رَكِيبَةً مِنْ مَخْزَنِ أَخِيهِ .

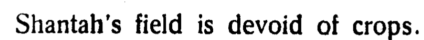
The harvest season has come. How strange! What happened ?

Saydah was lucky.

Shantah was unlucky.

The barren field became fertile. The fertile field became barren.

Saydah's field is full of crops.



Shantah's field is devoid of crops.

Saydah is joyful. He has been lucky twice.

Shantah is tearful. He has been unlucky twice.

Shantah said to himself: "My brother's land was mine.

Why has he taken it from me ?

My brother was unfair to me.

I have a better right to the crops than he.

When night fell, Shantah went stealthily to his brother's land.

Shantah stole a sack from his brother's store.

شَنْطَحُ يَهُمُّ بِالْخُرُوجِ مِنْ أَرْضِ أَخِيهِ .
شَيْخٌ كَبِيرٌ يَعْتَرِضُ طَرِيقَهُ .
اَلشَّيْخُ يَقُولُ : "أَنْتَ تَسْرِقُ مالَ أَخِيكَ !
اِرْجِعِ الرَّكِيبَةَ إِلَى مَخْزَنِ أَخِيكَ ."
يا لَلْعَجَبِ ! مِنْ أَيْنَ جاءَ هٰذا الشَّيْخُ ؟
شَنْطَحُ لَمْ يَرَهُ قَبْلَ هٰذِهِ اللَّيْلَةِ .
شَنْطَحُ يَقُولُ : "ماذا تُرِيدُ مِنِّي ؟
مَنْ جاءَ بِكَ إِلَى هُنَا ؟
هٰذِهِ أَرْضُ أَخِي . ما شَأْنُكَ أَنْتَ ؟"
اَلشَّيْخُ يَقُولُ : "أَنا حَظُّ أَخِيكَ :
أَحْرُسُ مالَهُ وَأَرْعاهُ ، وَلا أُمَكِّنُ أَحَداً
مِنْ سَرِقَتِهِ وَلَوْ كانَ أَخاهُ ."

Shantah starts to leave his brother's land.



An old man stands in his way.

The old man says: " You steal your brother's property.

Return the sack to your brother's store."

How strange !

From where has this old man come ؟

Shantah has never seen him before this evening.

Shantah says: "What do you want from me?

Who brought you here ?

This is my brother's land.

What has it got to do with you ? "

The old man says: " I am your brother's Good Luck.

I guard his property, take care of it, and let nobody rob him of it, not even his own brother."

"شَنْطَحُ" يَشْتَدُّ عَجَبُهُ .

"شَنْطَحُ" يَقُولُ : " أَخِي لَهُ حَظٌّ يَحْرُسُ مالَهُ وَيَرْعاهُ ، وَلا يُمَكِّنُ أَحَدًا مِنْ سَرِقَتِهِ وَلَوْ كانَ أَخاهُ .

أَمّا أَنا فَلَيْسَ لِي حَظٌّ ... واأَسَفاهُ ! "

اَلشَّيْخُ يَقُولُ :

" لِكُلِّ إِنْسانٍ حَظٌّ فِي هٰذِهِ ٱلْحَياةِ . "

"شَنْطَحُ" يَقُولُ :

" أَيْنَ حَظِّي ؟ أُرِيدُ أَنْ أَراهُ ! "

اَلشَّيْخُ يَقُولُ :

" حَظُّكَ نائِمٌ فِي قِمَّةِ جَبَلِ ٱلسَّعادَةِ .

اِذْهَبْ إِلَيْهِ إِذا شِئْتَ أَنْ تَلْقاهُ . "

Shantah becomes more puzzled.



Shantah says: "My brother has Good Luck to guard his property, to take care of it, and to let nobody rob him of it, not even his brother.

But, alas! I have no luck."

The old man says:

"Everybody has his luck in this life."

Shantah says:

"Where is my luck? I wish to see it."

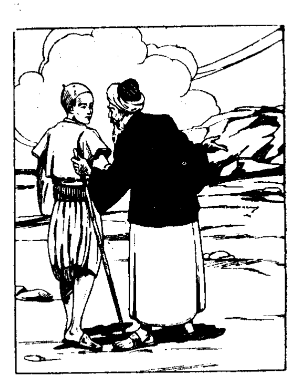
The old man says:

"Your Luck is asleep at the top of the Mountain of Happiness.

Go to him, if you wish to meet him."

"شَنْطَحُ" يَرُدُّ ٱلزَّكِيبَةَ إِلَى مَخْزَنِ أَخِيهِ .
"شَنْطَحُ" يَسْأَلُ ٱلشَّيْخَ : "أَلَا تَسْتَطِيعُ أَنْ تَذْهَبَ إِلَى حَظِّي لِتُصْحِيَهُ ؟"
اَلشَّيْخُ يَقُولُ :
"أَنْتَ وَحْدَكَ ٱلْقَادِرُ عَلَى ذَاكَ :
لَا يُصْحِيهِ - مِنْ نَوْمِهِ - أَحَدٌ سِوَاكَ."
"شَنْطَحُ" يَقُولُ : "كَيْفَ أَصِلُ إِلَى حَظِّي؟"
اَلشَّيْخُ يَصِفُ لَهُ ٱلطَّرِيقَ ، ثُمَّ يَقُولُ :
"أَنْتَ عَازِفٌ مَاهِرٌ ، وَمُغَنٍّ بَارِعٌ .
سَتَرَى عُودًا بِجِوَارِ حَظِّكَ ٱلنَّائِمِ .
خُذِ ٱلْعُودَ وَلَا تَكُفَّ عَنِ ٱلْعَزْفِ وَٱلْغِنَاءِ ، حَتَّى يَصْحُوَ حَظُّكَ مِنْ نَوْمِهِ ٱلطَّوِيلِ ."

Shantah returns the sack to his brother's store.



Shantah asks the old man : "Can't you go to my Luck to wake him up ?"

The old man says: "You alone can do that.

No one except you can wake him up from his sleep."

Shantah says : "How can I reach my Luck ?"

The old man tells him the way and says: "You are a skilful player and a clever singer.

You will find a lute by your sleeping Luck.

Pick the lute up and do not stop playing and singing till your Luck wakes up from his long sleep."

"شَنْطَحُ" يُسافِرُ فِي فَجْرِ ٱلْيَوْمِ ٱلتَّالِي .
"شَنْطَحُ" يَمْشِي فِي طَرِيقِهِ إِلَى جَبَلِ ٱلسَّعادَةِ .
"شَنْطَحُ" يَمْشِي فِي طَرِيقِهِ أَيَّامًا وَلَيالِيَ .
"شَنْطَحُ" يَمْشِي وَلا يَنامُ إِلَّا قَلِيلًا .
أَرْبَعَةَ عَشَرَ يَوْمًا قَضاها فِي سَفَرِهِ .
فِي صَباحِ ٱلْيَوْمِ ٱلْخامِسَ عَشَرَ "شَنْطَحُ"
يَصِلُ إِلَى وادِي ٱلْأُسُودِ .
"شَنْطَحُ" يَمْشِي فِي وادِي ٱلْأُسُودِ .
"أَسَدُ ٱلْوادِي" يَراهُ .
"أَسَدُ ٱلْوادِي" يَقْتَرِبُ مِنْهُ .
"شَنْطَحُ" لا يَرَى "أَسَدَ ٱلْوادِي" .
"شَنْطَحُ" مَشْغُولُ ٱلْفِكْرِ بِحَظِّهِ ٱلنَّائِمِ .



Next day Shantah leaves at dawn.

Shantah goes on his way to the Mountain of Happiness.

Shantah travels for days and nights.

Shantah keeps travelling with little sleep.

He travels for fourteen days.

On the morning of the fifteenth day, Shantah reaches the Valley of Lions.

Shantah proceeds through the Valley of Lions.

The Lion of the Valley sees him.

The Lion of the Valley approaches him.

Shantah does not see the Lion of the Valley.

Shantah's mind is preoccupied with his sleeping Luck.

"أَسَدُ ٱلْوادِي" يَعْتَرِضُ طَرِيقَ "شَنْطَحٍ" .
"شَنْطَحٌ" يَصْحُو مِنْ تَفْكِيرِهِ .
"أَسَدُ ٱلْوادِي" يُسَلِّمُ عَلَى "شَنْطَحٍ" .
"شَنْطَحٌ" يَرُدُّ ٱلسَّلامَ ، فِي أَدَبٍ وَاحْتِرامٍ .
"أَسَدُ ٱلْوادِي" يَسْأَلُهُ عَنْ غايَتِهِ ، فَيُخْبِرُهُ بِقِصَّتِهِ .
"أَسَدُ ٱلْوادِي" يَتَعَجَّبُ . "أَسَدُ ٱلْوادِي" يَقُولُ :
"شِبْلُ ٱلْعَرِينِ مَرِيضٌ : جَوْعانُ ، جَوْعانُ :
دائِمًا جَوْعانُ : مَهْما يَأْكُلْ لا يَشْبَعْ !
لِي عِنْدَكَ رَجاءٌ يا "شَنْطَحُ" : حِينَ يَصْحُو
حَظُّكَ مِنْ نَوْمِهِ ، اِسْأَلْهُ عَنْ دَواءٍ يَشْفِي
وَلَدِي "شِبْلَ ٱلْعَرِينِ" ، مِنْ مَرَضِهِ " .
"شَنْطَحٌ" يَقُولُ : "لَكَ ما تُرِيدُ" . ثُمَّ يُوَدِّعُهُ .

The Lion of the Valley stands in Shantah's way.

Shantah is roused from his preoccupation.

The Lion of the Valley greets Shantah.

Shantah returns his greeting politely and respectfully.

The Lion of the Valley asks him about the object of his journey.

Shantah tells him his story.

The Lion of the Valley is amazed.

The Lion of the Valley says :

"The "cub of the den" is sick. Hungry! Hungry! Always hungry. However much he eats, he is never satisfied.

I want you to do me a favour, Shantah. When your Luck wakes up from his sleep, ask him for a medicine which will cure my son the "cub of the den", of his sickness."

Shantah says : "You will have your wish", and bids him good-bye.

"شَنْطَحُ" يَسْتَأْنِفُ ٱلسَّيْرَ فِي طَرِيقِهِ إِلَى جَبَلِ ٱلسَّعادَةِ .

"شَنْطَحُ" يُواصِلُ ٱلسَّيْرَ لَيْلَ نَهارَ .

ثَمانِيَةَ عَشَرَ يَوْمًا قَضاها بَعْدَ أَنْ تَرَكَ وَادِي ٱلْأُسُودِ .

تُرَى كَمْ يَوْمًا قَضَى فِي رِحْلَتِهِ مُنْذُ خَرَجَ مِنْ بَلْدَتِهِ ؟

فِي ضُحَى ٱلْيَوْمِ ٱلتَّالِي ، "شَنْطَحُ" شافَ ثَلاثَةَ رِجالٍ يَتَحَدَّثُونَ .

كانُوا ثَلاثَةَ إِخْوَةٍ مِنَ ٱلزُّرَّاعِ .

"شَنْطَحُ" يَمْشِي فِي طَرِيقِهِ إِلَيْهِمْ .

"شَنْطَحُ" يَقْتَرِبُ مِنْهُمْ .

Shantah resumes his journey to the Mountain of Happiness.



Shantah goes on travelling day and night.

He spends eighteen days, after leaving the Valley of Lions.

I wonder how many days he has been travelling since he left his home town ?

During the forenoon of the next day, Shantah sees three men talking.

They were three farmer brothers.

Shantah goes up to them.

Shantah approaches them.

"شَنْطَحُ" يُسَلِّمُ عَلَى ٱلزُّرَّاعِ ٱلثَّلاثَةِ .
ٱلزُّرَّاعُ ٱلثَّلاثَةُ يُرَحِّبُونَ بِهِ وَيَسْأَلُونَهُ عَنْ غايَتِهِ . "شَنْطَحُ" يُخْبِرُهُمْ بِقِصَّتِهِ .
ٱلزُّرَّاعُ يَقُولُونَ لَهُ : "نَحْنُ إِخْوَةٌ ثَلاثَةٌ .
كُلُّ واحِدٍ مِنَّا لَهُ أُسْرَةٌ كَبِيرَةٌ .
أَوْلادُنا كَثُرَ عَدَدُهُمْ وَزادَتْ مَطالِبُهُمْ .
ٱلْفَقْرُ ٱشْتَدَّ بِنا .
أَصْبَحْنا لانَحْصُلُ عَلَى حاجَتِنا مِنَ ٱلْقُوتِ إِلَّا بَعْدَ تَعَبٍ شَدِيدٍ .
لَنا عِنْدَكَ رَجاءٌ : إِسْأَلْ حَظَّكَ حِينَ يَصْحَى : ماذا نَصْنَعُ لِنُفَرِّجَ كُرْبَتَنا ؟"
"شَنْطَحُ" يَقُولُ : "لَكُمْ ماتُرِيدُونَ" ثُمَّ يُوَدِّعُهُمْ .

Shantah greets the three farmers.



The three farmers welcome him and ask him about the object of his journey. Shantah tells them his story.

The farmers say to him : " We are three brothers. Each of us has a big family.

Our children have increased in number, and their wants have increased.

We are getting much poorer.

We have become unable to obtain the food we need, except with great difficulty.

We want a favour from you. When your Luck wakes up, ask him what we can do to relieve our distress."

Shantah says: "You will have your wish" and bids them good-bye.

"شَنْطَحُ" يَسْتَأْنِفُ ٱلسَّيْرَ أَيَّامًا وَأَسَابِيعَ .

"شَنْطَحُ" يَصِلُ إِلَى مَدِينَةٍ كَبِيرَةٍ .

"شَنْطَحُ" يَمُرُّ بِدُكَّانِ خَيَّاطٍ .

"شَنْطَحُ" يُحَيِّيهِ .

ٱلْخَيَّاطُ يَرُدُّ ٱلتَّحِيَّةَ .

ٱلْخَيَّاطُ يُرَحِّبُ بِهِ، وَيَسْأَلُهُ عَنْ غَايَتِهِ .

"شَنْطَحُ" يُحَدِّثُ ٱلْخَيَّاطَ بِقِصَّتِهِ .

ٱلْخَيَّاطُ يَقُولُ : "قِصَّتُكَ تُعْجِبُ ٱلْمَلِكَ "بَهْرَمَانَ" إِذَا سَمِعَهَا ."

Shantah resumes his journey for days and weeks.



Shantah arrives at a big city.

Shantah passes a tailor's shop.

Shantah greets the tailor.

The tailor returns his greeting.

The tailor welcomes him, and asks him about the object of his journey.

Shantah tells his story to the tailor.

The tailor says: "Your story will please King Bahraman, if he hears it."

"شَنْطَحٌ" يَذْهَبُ إِلَى ٱلْمَلِكِ .

ٱلْمَلِكُ يَسْمَعُ قِصَّةَ "شَنْطَحٍ" .

ٱلْمَلِكُ يَقُولُ :

"كُلُّ شَيْءٍ هُنا عَلَى أَحْسَنِ حالٍ.

وَلٰكِنْ مُنْذُ أَيَّامٍ ، ظَهَرَتْ جَماعَةٌ مِنَ ٱلْأَشْرارِ عَجَزْتُ عَنْ تَأْدِيبِهِمْ .

لِي رَجاءٌ : اِسْأَلْ حَظَّكَ حِينَ يَصْحُو : ماذا أَصْنَعُ لِأُخَلِّصَ ٱلْبِلادَ مِنْ شَرِّهِمْ ؟"

"شَنْطَحٌ" يَقُولُ : "لَكَ ما تُرِيدُ." ثُمَّ يُوَدِّعُهُ.



Shantah goes to the king.

The king listens to Shantah's story.

The king says : " Everything here is at its best.

But a few days ago there appeared a group of wicked people whom I have failed to punish.

I want a favour. Ask your Luck, when he wakes up, what I can do to save the country from their evil."

Shantah says: "You will have your wish", and bids him good-bye.

"شَنْطَحُ" يَسْتَأْنِفُ ٱلسَّيْرَ .
"شَنْطَحُ" يَصِلُ إِلَى جَبَلِ ٱلسَّعادَةِ .
"شَنْطَحُ" يَصْعَدُ إِلَى ٱلْقِمَّةِ .
"شَنْطَحُ" يَرَى حَظَّهُ فِي قِمَّةِ ٱلْجَبَلِ .
ٱلْحَظُّ نائِمٌ : عَيْناهُ مُغْمَضَتانِ .
"شَنْطَحُ" يُسْرِعُ إِلَى حَظِّهِ ٱلنَّائِمِ لِيُصْحِيَهُ .
"شَنْطَحُ" يُنادِي ٱلْحَظَّ . ٱلْحَظُّ لا يَسْمَعُ .
"شَنْطَحُ" يَتَعَجَّبُ : مابالُ حَظِّهِ نائِمًا
لا يَسْتَجِيبُ لِنِدائِهِ وَلا يَسْتَمِعُ إِلَى دُعائِهِ .
"شَنْطَحُ" يَرَى ٱلْعُودَ بِجِوارِ حَظِّهِ النَّائِمِ .
"شَنْطَحُ" يَذْكُرُ ٱلنَّصِيحَةَ ٱلَّتِي سَمِعَها مِنْ
حَظِّ أَخِيهِ .

Shantah resumes his journey.



Shantah reaches the Mountain of Happiness.

Shantah climbs to the top.

Shantah sees his Luck at the top of the mountain.

His Luck is asleep ; his eyes are closed.

Shantah hurries towards his sleeping Luck to wake him up.

Shantah calls his Luck. His Luck does not hear.

Shantah wonders why his Luck is asleep, and does not answer his call, or hear his summons.

Shantah sees the lute beside his sleeping Luck.

Shantah remembers the advice given to him by his brother's Luck.

"شَنَطحُ" يَأْخُذُ ٱلْعُودَ : يَعْزِفُ وَيُغَنِّي .
"شَنْطَحُ" عازِفٌ ماهِرٌ . "شَنْطَحُ" مُغَنٍّ بارِعٌ .
ٱلْحَظُّ لايَزالُ نائِمًا .
"شَنْطَحُ" لايَكُفُّ عَنِ ٱلْعَزْفِ وَٱلْغِناءِ .
"شَنْطَحُ" يُراقِبُ حَظَّهُ ٱلنّائِمَ .
يالَلدَّهْشَةِ ! ماأَعْجَبَ مايَرَى !
ٱلْحَظُّ يَتَحَرَّكُ . ٱلْحَظُّ يَفْتَحُ عَيْنَيْهِ .
ٱلْحَظُّ يَصْحُو مِنَ ٱلنَّوْمِ .
ٱلْحَظُّ يُظْهِرُ إِعْجابَهُ بِعَزْفِهِ وَغِنائِهِ .
ٱلْحَظُّ يَقُولُ : "أَحْسَنْتَ ، يا"شَنْطَحُ" .
أَنا صَحِيتُ . أَنا أَسْهَرُ عَلَى مَصْلَحَتِكَ
كَما يَسْهَرُ أَخِي عَلَى مَصْلَحَةِ أَخِيكَ ."

Shantah takes up the lute. He plays and sings.



Shantah is a skilful player. Shantah is a clever singer.

His Luck is still asleep.

Shantah does not stop playing or singing.

Shantah watches his sleeping Luck.

Behold ! What a wonderful sight !

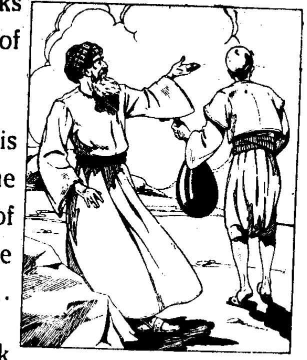
His Luck moves. His Luck opens his eyes.

His Luck awakes from sleep.

His Luck seems pleased with Shantah's playing and singing.

His Luck says : " Well done, Shantah, I have woken up. I guard your interest, the same as my brother guards your brother's interest."

"شَنْطَحُ" يَحْمَدُ ٱللهَ ، عَلَى نَجاحِ مَسْعاهُ .
"شَنْطَحُ" يُخْبِرُ حَظَّهُ ٱلصَّاحِيَ بِما يَطْلُبُهُ
"أَسَدُ ٱلْوادِي" وَٱلزُّرَّاعُ ٱلثَّلاثَةُ وَ "بَهْرَمانُ" .
اَلْحَظُّ ٱلصَّاحِي يُخْبِرُهُ بِجَوابِ ماسَأَلَ :
يَصِفُ لَهُ ٱلدَّواءَ ٱلَّذِي يَشْفِي "شِبْلَ ٱلْعَرِينِ"
مِنَ ٱلْجُوعِ . وَيُخْبِرُهُ بِما يَصْنَعُهُ ٱلزُّرَّاعُ
ٱلثَّلاثَةُ ٱلْفُقَراءُ ، لِيُصْبِحُوا أَغْنِياءَ .
ثُمَّ يُحَدِّثُهُ بِحَقِيقَةِ "بَهْرَمانَ" .
"شَنْطَحُ" يَذْهَبُ إِلَى قَصْرِ "بَهْرَمانَ" .
"شَنْطَحُ" يُخْبِرُ "بَهْرَمانَ" بِما سَمِعَهُ .
"شَنْطَحُ" يَقُولُ : "ماأَعْجَبَها قِصَّةً !
سَأَلْتُ حَظِّي فَقالَ :



Shantah thanks God for the success of his effort.

Shantah tells his woken Luck about the requests of the Lion of the Valley, the three farmers, and Bahraman.

His woken Luck gives him the answers to his requests.

He prescribes medicine which will cure the "cub of the den" of hunger. He tells him what the three poor farmers should do in order to become rich.

Then he talks to him of the truth about Bahraman.

Shantah goes to the palace of Bahraman.

Shantah tells Bahraman what he has heard.

Shantah says : "What a wonderful story !

I asked my Luck, so he said :

"الْمَلِكُ "سِرْحانُ" يَتَمَنَّى أَنْ يَرْزُقَهُ اللهُ غُلامًا يَخْلُفُهُ بَعْدَ مَوْتِهِ. عَلَى عَرْشِ مَمْلَكَتِهِ. زَوْجَتُهُ تَلِدُ "بَهْرَمانَ". "سِرْحانُ" يُعْلِنُ أَنَّهُ رُزِقَ غُلامًا. "بَهْرَمانُ" تَجْلِسُ عَلَى عَرْشِ أَبِيها بَعْدَ مَوْتِهِ. "بَهْرَمانُ" فَتاةٌ وَدِيعَةٌ. وَداعَتُها أَطْمَعَتِ الْأَشْرارَ. خَيْرٌ لِلْفَتاةِ أَنْ تُخْبِرَ شَعْبَها بِحَقِيقَتِها، ثُمَّ تَخْتارَ لَها زَوْجًا يُعاوِنُها."

"بَهْرَمانُ" تَقُولُ: "أَنْتَ أَوْلَى بِالْمُلْكِ مِنِّي. أَنْتَ عَرَفْتَ سِرِّي وَأَخْلَصْتَ فِي نُصْحِي. أَنا لا أَخْتارُ زَوْجًا سِواكَ."

"شَنْطَحُ" يَقُولُ: "لا حاجَةَ لِي بِذاكِ."

'King Serhan wishes that God may bless him with a boy to succeed him on the throne of his kingdom after his death.



His wife gives birth to Bahraman. Serhan announces that he has been blessed with a boy. Bahraman accedes to the throne after her father's death. Bahraman is a gentle maiden. Her gentleness made the wicked people take advantage of her.

It would be better for a maiden to tell her people the truth about herself, then choose a husband to help her'."

Bahraman says : "You are more fit to rule than I.

You knew my secrets and gave me sincere advice.

I choose no husband other than you."

Shantah says : "I am in no need of this."

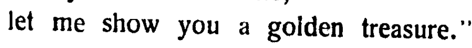
"شَنْطَحُ" يَسْتَأْنِفُ ٱلرَّحِيلَ .
"شَنْطَحُ" يُقابِلُ ٱلزُّرَّاعَ ٱلثَّلاثَةَ .
اَلزُّرَّاعُ يَسْأَلُونَهُ عَمَّا قالَهُ ٱلْحَظُّ .
"شَنْطَحُ" يَقُولُ : " أَنْتُمْ تُواصِلُونَ ٱلْعَمَلَ لَيْلَ نَهارَ ، لِتَحْصُلُوا عَلَى ٱلْقُوتِ . تَعالَوْا أُرْشِدْكُمْ إِلَى كَنْزٍ مَمْلُوءٍ بِالذَّهَبِ ."
اَلزُّرَّاعُ يَعْثُرُونَ عَلَى ٱلْكَنْزِ .
اَلزُّرَّاعُ يَقُولُونَ : " أَنْتَ وَحْدَكَ صاحِبُ ٱلْكَنْزِ . أَنْتَ رَئِيسُنا مُنْذُ ٱلْيَوْمِ . اَلْحَظُّ أَقْبَلَ لَمَّا أَقْبَلْتَ عَلَيْنا ." "شَنْطَحُ" يَقُولُ : "ماذا أَصْنَعُ بِالْكَنْزِ بَعْدَ أَنْ حالَفَنِيَ ٱلتَّوْفِيقُ وَصَحِيَ حَظِّي مِنْ نَوْمِهِ ٱلْعَمِيقِ ؟"

Shantah resumes his travelling.

Shantah meets the three farmers.

The farmers ask him what his Luck said.

Shantah says: "You keep on working day and night in order to earn your bread. Come, let me show you a golden treasure."



The farmers find the treasure.

The farmers say: "You alone are the owner of the treasure.

From to-day you are our chief. Luck came with you, when you came to us." Shantah says:

"What good is the treasure to me, now that I have become fortunate, and my Luck has woken up from his deep sleep?"

"شَنْطَحُ" يَسْتَأْنِفُ ٱلسَّيْرَ . "شَنْطَحُ" يَصِلُ إِلَى وادِى ٱلْأُسُودِ . "شَنْطَحُ" يُقابِلُ "أَسَدَ ٱلْوادِى" .

"شَنْطَحُ" يَرَى "شِبْلَ ٱلْعَرِينِ" بِجِوارِ أَبِيهِ .

"شَنْطَحُ" يُحَيِّيهِما وَيُسَلِّمُ عَلَيْهِما .

"أَسَدُ ٱلْوادِى" وَ"شِبْلُ ٱلْعَرِينِ" يُسَلِّمانِ عَلَى "شَنْطَحٍ" ، وَيَرُدّانِ ٱلتَّحِيَّةَ بِأَحْسَنَ مِنْها .

"أَسَدُ ٱلْوادِى" فَرْحانُ بِعَوْدَةِ "شَنْطَحٍ" .

"شِبْلُ ٱلْعَرِينِ" فَرْحانُ بِعَوْدَةِ "شَنْطَحٍ" .

"شَنْطَحُ" فَرْحانُ بِلِقاءِ "أَسَدِ ٱلْوادِى" وَ"شِبْلِ ٱلْعَرِينِ" .

"شَنْطَحُ" فَرْحانُ : حَظُّهُ ٱلصّاحِى يَسْهَرُ عَلَيْهِ وَيَرْعاهُ ، وَيُحَقِّقُ لَهُ كُلَّ مايَتَمَنّاهُ .

Shantah resumes his travelling



Shantah reaches the Valley of Lions.

Shantah meets the Lion of the Valley.

Shantah sees the "cub of the den" beside his father.

Shantah greets them and shakes hands with them.

The Lion of the Valley and the "cub of the den" shake hands with Shantah and return his greeting with a better one.

The Lion of the Valley is pleased at the return of Shantah.

The "cub of the den" is pleased at the return of Shantah.

Shantah is pleased to meet the Lion of the Valley and the "cub of the den".

Shantah is glad. His woken Luck guards him, takes care of him, and grants all his wishes.

أَسَدُ ٱلْوادِى" يَقُولُ : "ماذا صَنَعْتَ يا شَنْطَحُ ؟"
فَيُخْبِرُهُ بِقِصَّتِهِ ، مُنْذُ رَحِيلِهِ إِلَى عَوْدَتِهِ .
"أَسَدُ ٱلْوادِى" وَ"شِبْلُ ٱلْعَرِينِ" يُصْغِيانِ إِلَى
حَدِيثِهِ وَيَسْتَعْجِبانِ مِمَّا يَسْمَعانِ .
"أَسَدُ ٱلْوادِى" يَقُولُ : "هَلْ سَأَلْتَ حَظَّكَ
عَنْ دَواءٍ يَشْفِى وَلَدِى مِنْ جُوعِهِ ؟
ماذا قُلْتَ ؟ وَبِماذا أَجابَ ؟"
"شَنْطَحُ" يَقُولُ : "أَخْبَرْتُهُ أَنَّ "شِبْلَ ٱلعَرِينِ"
جَوْعانُ : مَهْما يَأْكُلْ لا يَشْبَعْ ."
اَلْحَظُّ قالَ : "يُشْفَى إِذا أَكَلَ لَحْمَ غَبِىٍّ أَحْمَقَ ."
"شِبْلُ ٱلْعَرِينِ" يَقُولُ : "وَجَدْنا ٱلدَّواءَ يا أَبِى ."
"أَسَدُ ٱلْوادِى" يَقُولُ : "صَدَقْتَ ، يا وَلَدِى ."

The Lion of the Valley says: "What have you done, Shantah?"



So he tells him the whole story from start to finish.

The Lion of the Valley and the "cub of the den" listen to his talk and wonder about what they hear.

The Lion of the Valley says: "Have you asked your Luck about a medicine which will cure my son of his hunger?

What did you say? And what did he answer?"

Shantah says: "I told him that the "cub of the den" was hungry, and however much he ate he was never satisfied.

My Luck said: 'He will be cured if he eats the flesh of an idiot'."

The "cub of the den" says: "We have found the medicine, father."

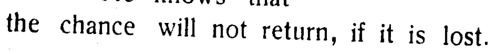
The Lion of the Valley says: "You are right, my son."

"أَسَدُ ٱلْوادِى" كانَ يبْحَثُ عَنْ دَواءٍ يَشْفِى وَلَدَهُ مِنَ ٱلْجُوعِ . ٱلْآنَ عَرَفَ ٱلدَّواءَ .
أَتُراهُ يُضَيِّعُ ٱلْفُرْصَةَ كَما ضَيَّعَها "شَنْطَحُ" ؟
"أَسَدُ ٱلْوادِى" ذَكِىٌّ عاقِلٌ : يَعْلَمُ أَنَّ ٱلْفُرْصَةَ إِذا ضاعَتْ لا تَعُودُ .
ٱلْفُرْصَةُ لا يُضَيِّعُها إِلَّا غَبِىٌّ أَحْمَقُ .
"شَنْطَحٌ" غَبِىٌّ أَحْمَقُ : عَرَّضَ نَفْسَهُ لِلتَّهْلُكَةِ ، بَعْدَ أَنْ ضَيَّعَ كَنْزًا وَمَمْلَكَةً .
فُرْصَتانِ ضَيَّعَهُما ! ماذا يُرِيدُ بَعْدَهُما ؟
ٱلْحَظُّ يَئِسَ مِنْ نَجاحِهِ ، فَعادَ إِلَى نَوْمِهِ .
"أَسَدُ ٱلْوادِى" يَفْتَرِسُ ٱلتَّاعِسَ ٱلْمِسْكِينَ وَيُقَدِّمُ لَحْمَهُ دَواءً لِوَلَدِهِ "شِبْلِ ٱلْعَرِينِ" .

The Lion of the Valley has been looking for a medicine to cure his son of hunger. Now he knows the medicine.

Will he lose the chance as Shantah did?

The Lion of the Valley is intelligent and wise. He knows that the chance will not return, if it is lost.



No one but a complete idiot loses his chance.

Shantah is a complete idiot. He is exposing himself to death, after he has lost a treasure and a kingdom.

He has lost two chances. What more does he want ?

His Luck lost hope of his success, so he went to sleep again.

The Lion of the Valley attacks the miserable creature, and offers his flesh as medicine to his son, the " cub of the den".

Al-Kilany's Arabic Library for children.

The first Arabic institution for the cultural development of children.

150 gradual vocalised and illustrated stories destined for classes from the kindergarten to the end of the secondary course.

Headquarters: 32. Hassan Ul-Akbar street.
Branch: 28. Al-Boustan street.
Telephone: 50818

The library's collection of some 150 stories and fairy tales, beautifully produced and elegantly illustrated, accompanies the child from the kindergarten to the final year of the secondary education. From there it leads him to Al-Kilany's library for youth.

Its subject-matter : *Promotes character, develops the intellect, and teaches literature.*

Its technique · *intensifies the reader's desire and interest and stimulates his love for reading.*

Its language : *enriches the faculty of self-expression and rhetoric.*

In fact, it is a rational literary revolution which has won the support of most ministers of education, leaders of public opinion in the East, and well known orientalists.

The library was the first of its kind to follow the most modern methods of education in the Arabic-speaking countries. The successive editions of its books have contributed a great deal towards the culture of the youth in the Arab East and have had access to every Arab home. In addition they have been translated into several Oriental, and some Occidental languages.

In fact, they are in themselves a free institution which attracts the pupil without persuasion or intimidation

Kilany's Library was once the aspiration of every parent. Today it is the children's most delightful food for thought.

It is published by the largest publishing houses in the East.

ΠΑΙΔΙΚΗ ΑΡΑΒΙΚΗ ΒΙΒΛΙΟΘΗΚΗ "ΑΛ ΚΙΛΑΝΙ"

Τὸ πρῶτον ἀραβικὸν ἐκπαιδευτήριον διὰ τὴν πνευματικὴν κατάρτισιν τοῦ παιδιοῦ.—

Περιλαμβάνει 150 διηγήματα τονισμένα καὶ εἰκονογραφημένα διὰ τούς μαθητάς, ἀπὸ τοῦ νηπιαγωγείου μέχρι καὶ τοῦ τέλους τῆς Μέσης Ἐκπαιδεύσεως.—

Κυρία Ἕδρα : 32 Χάσαν Ἐλ Ἄχμπαρ.—
Κλάδος : 28, Ὁδὸς Ἐλ Μπουστάν. — Τηλέφ. 50818

__*Ἡ Βιβλιοθήκη "ΑΛ ΚΙΛΑΝΙ"* :__ Περιλαμβάνει 150 τερπνὰ διηγήματα, κομψῶς εἰκονογραφημένα καὶ ὑπέροχα εἰς ἐμφάνισιν. — Παρακολουθεῖ τὸν μαθητὴν ἀπὸ τοῦ παιδοκήπου μέχρι τῆς τελευταίας τάξεως τῆς Μέσης Ἐκπαιδεύσεως, ἐκ τῆς ὁποίας τὸν μεταφέρει εἰς τὴν Βιβλιοθήκην Κιλάνι δι'ἐφήβους.—

__*Διδασκομένη ὕλη.*__ Τὰ ὑπὸ τῶν διηγημάτων τούτων ἐξεταζόμενα θέματα. τελειοποιοῦν τὴν διαπαιδαγώγησιν ἀναπτύσσουν τὴν εὐφυΐαν καὶ διδάσκουν τὴν φιλολογίαν.—

__*Τεχνική :*__ Γοητεύουν τὸν ἀναγνώστην, ἀναπτύσσουν τὸ ἐνδιαφέρον του καὶ διεγείρουν τὴν ἀγάπην του πρὸς τὰ γράμματα.—

__*Λεξιλόγιον :*__ Ἀναπτύσσουν τὸ χάρισμα τῆς ἐκφράσεως καὶ συμβάλλουν εἰς τὴν εὐχέρειαν τῆς προφορᾶς.—

Πρόκειται περὶ μιᾶς πεφωτισμένης παιδαγωγικῆς ἐπαναστάσεως, τὴν ὁποίαν πολλοί Ὑπουργοὶ τῆς Παιδείας, ἀρχηγοὶ τῆς ἐκπαιδεύσεως καὶ τῆς δημοσίας γνώμης ἐν τῇ Ἀνατολῇ, ὡς καὶ οἱ μεγάλοι ἀνατολισται καὶ παιδαγωγοὶ τῆς Δύσεως, ὁμοφώνως ὑπεστήριξαν.—

Εἶναι ἡ πρώτη ἀραβικὴ βιβλιοθήκη ἥτις δίδει εἰς τὸ παιδί τὰς πλέον συγχρόνους μεθόδους ἐκπαιδεύσεως.—

Αἱ ἀραβικαὶ ἐκδόσεις της πολλαπλασιάζονται καὶ δίδουσι εἰς τὰς νέας γενεὰς τῶν ἀραβικῶν χωρῶν μίαν σοβαρὰν μόρφωσιν.- Εὑρίσκονται σὲ κάθε σπίτι.—

Τὰ διηγήματὰ της μετεφράσθησαν εἰς τὰς περισσοτέρας τῶν ἀνατολικῶν γλωσσῶν καὶ εἰς ὡρισμένας ἐκ τῶν δυτικῶν.—

Πρόκειται περὶ μιᾶς ἐλευθέρας σχολῆς, εἰς τήν ὁποίαν ὁ μαθητὴς προστρέχει ἀφόβως καὶ ἄνευ πειθαναγκασμοῦ —

Ἦτο ἡ πλέον ἀγαπητὴ εὐχὴ τῶν γονέων καὶ εἶναι σήμερον ἡ πλέον κατάλληλος πνευματικὴ τροφὴ διὰ τὰ παιδιά.—

Ἐξεδόθησαν ὑπὸ τῶν μεγαλειτέρων ἐκδοτικῶν οἴκων τῆς Ἀνατολῆς. —

BIBLIOTECA « AL-KILANI »

PER BAMBINI

È la prima istituzione araba per la formazione culturale del bambino

Comprende 150 racconti vocalizzati ed illustrati, con testi graduati, dalla classe preparatoria (asilo infantile) ai licei ed istituti medi superiori

Sede centrale : Via Hasan el-Akbar Nº 32-Cairo

Succursale . Via El-Bustan Nº 28-Cairo (tel. 50.818)

La « Biblioteca al-Kilani » comprende una raccolta di circa 150 racconti divertenti, riccamente illustrati e presentati in bella forma tipografica, che accompagnano l'alunno dalla classe preparatoria fino alla fine degli studi secondari, per poi portarlo alla « Biblioteca al Kilani per la gioventù »

Gli argomenti trattati in questi racconti formano il carattere del lettore, ne sviluppano l'intelligenza e gli insegnano la letteratura

La tecnica dei racconti mira ad incantare e a divertire il lettore, stimolandone l'amore per la lettura

La lingua in cui sono scritti i racconti permette di arricchire il vocabolario del lettore, abituandolo ad esprimersi correttamente e con uno stile elegante

La " Biblioteca al-Kilani " costituisce una illuminata rivoluzione a cui hanno dato il loro assenso ed appoggio, in Oriente, vari Ministri dell'Istruzione, personalità del campo dell'insegnamento, dirigenti della pubblica opinione, e, in Occidente, i più noti orientalisti e gli specialisti nel campo dell'istruzione.

La " Biblioteca al-Kilani ", la prima del genere nel mondo arabo, vuole che il fanciullo cresca secondo i più moderni sistemi di educazione.

Le edizioni in lingua araba della " Biblioteca Al-Kilani " sono ormai numerose ed hanno permesso alle nuove generazioni nei Paes arabi di istruirsi. In nessuna casa araba mancano i volumetti della " Biblioteca Al-Kilani "

I racconti della " Biblioteca Al-Kilani " sono stati tradotti nella maggior parte delle lingue orientali ed in alcune lingue occidentali.

La " Bibioteca " è una scuola privata quando l'allievo la conosce, vi accorre senza bisogno di costrizioni o intimidamenti.

Essa era la maggiore aspirazione dei padri ed è oggi il " cibo culturale " più appetitoso per i figli.

La " Biblioteca Al-Kilani " viene pubblicata dalle maggiori Case editrici d'Oriente

Librairie "AL KILANY" Pour Enfants

La première institution arabe pour la formation culturelle de l'enfant.

150 contes vocalisés et illustrés

Destinés aux élèves, de la classe enfantine jusqu'au baccalauréat.

Siège Principal : 32 Rue Hassan El Akbar
Dranche : 28 Rue Al Boustane Tel. 50818

Collection : Elle comprend environ 150 contes divertissants pour l'élève élégamment illustrés et magnifiquement présentés. Elle accompagne l'élève du jardin d'enfants jusqu'à la fin de l'enseignement secondaire. De là, elle l'amène à la bibliothèque Kilany pour adultes.

Matière : Les sujets que traitent ces contes perfectionnent la conduite, développent l'intelligence et enseignent la littérature.

Art : Ils charment le lecteur, l'intéressent et stimulent son amour de la lecture.

Vocabulaire .. Ils développent le don de s'exprimer et contribuent à une réelle facilité d'élocution

C'est une révolution pédagogique éclairée que les Ministres de l'Instruction Publique, les dirigeants de l'enseignement et de l'opinion en Orient, les grands Orientalistes et éducateurs de l'Occident, ont été unanimes à appuyer.

C'est la première bibliothèque arabe à inculquer à l'enfant les méthodes d'enseignement les plus modernes.

Ses éditions arabes se succèdent et donnent aux nouvelles générations des pays arabes une solide culture. Elles ont accès à toutes les maisons.

Ces contes ont été traduits dans la plupart des langues orientales et en certaines langues occidentales.

C'est une école libre à laquelle l'élève accourt sans contrainte ni intimidation.

C'était le vœu le plus cher des parents et c'est aujourd'hui la plus savoureuse nourriture culturelle pour les enfants.

Ils ont été publiés par les plus grandes maisons d'édition en Orient.

Excerpts from reviews

of Al Kilany's Library

The Poet Ibrahim Abdul Kader El Mazni said:

...The main features which stand out in Kilany's books are simplicity of expression, accuracy of vocabulary and exactness of meaning. In a word, his sound and facile pen, avoids all that is strange or archaic, guiding the child along a perfectly graduated path.

Moreover, complete vocalisation is a guarantee against error, and elaborate illustrations are most conductive to reading..."

Dr. Ali Mustafa Musharrafa said :

"... I sincerely hope that the day will come when our young scholars will know good Arabic by instinct. When this happens most of the credit will be due to Professor Kilany's books......"

Prof. Carlo Nallino said :

"...I offer the most unreserved commendation for the care you have devoted to the choice of the subject-matter in the first place, the expression in the second, and the size of the lettering in the third; and also in the plan which is designed to lead to perfect success by progress from the child to the adult in harmony with his development in years and attainments. I am likewise delighted to call attention to the delicacy and clearness which characterise the artistic pictures which adorn the pages of this series..."

قطوف من الآراء

فى مكتبة الكيلانى

الشاعر إبراهيم عبد القادر المازنى قال:

«...وتمتاز تواليف الكيلانى بالبساطة فى التعبير ، والصحة فى الألفاظ ، والرقة فى التراكيب ، والدقة فى الأداء ، والسلاسة والسهولة ، مع اجتناب كل غريب ونابٍ ، ومع توخى التدرج بالطفل .

هذا إلى الشكل الكامل حتى يؤمن الخطأ ، والإكثار من الصور الجميلة المغرية بالقراءة ...»

دكتور على مصطفى مشرفة قال :

«...وإنى لأرجو أن يأتى اليوم الذى تصير فيه اللغة العربية سليقة عند متعلمينا . فإذا قيض لها ذلك كان الفضل راجعا فى معظمه إلى كتب الأستاذ الكيلانى ....»

الأستاذ كارلو نالينو قال :

«... وإنى لأحبذ أوفى تحبيذ ، تلك العناية التى تبذلها فى انتقاء الموضوعات أولا ، والأساليب ثانيا ، وأحجام الحروف ثالثا ، وترتيبا ذلك ترتيبا يتمشى بنجاح تام من الأطفال إلى الشباب ، وفق تدرجهم فى أسنانهم ، ومداركهم كما يسرنى أن أنوه بالرشاقة والوضوح ، اللذين يتجليان فى فن تلك الصور المبدعة التى ازدانت بها هذه الكتب ...

To Kamil Kilany.

From Professor Carlo Nallino

Professor in the University of Rome and Member of the Academy of the Arabic Language.

Sir,

My heart has overflowed with joy to read during these last few years a considerable number of your publications by which you have formed the children's library.

If my conviction is true, you are undoubtedly unmatched in the sphere of children's publications in the entire Arabic World, for I know of no rival to you in this sphere in any country where the letter dad (لغة الضاد) is uttered.

Your books have combined skilful entertainment with excellent style and abundant informations. I can find no equal to them except among the books studied in addition to the curriculum in the schools of Europe, for stimulating a love of reading and entertainment in the minds of children and young people, just as they stimulate in them — in addition to this — the love of reflection, and prepare the way for it. I feel sure that your books have filled this void in the world of pedagogy in the East by this ideal method, for the attraction of these stories does not lose its beauty and charm. Everything in it shows perfect taste, as it is outstanding in its excellent choice of subject-matter, in the soundness and accuracy of its expression, and in the simplicity of its language, while its phraseology and the choice of its vocabulary are well-designed for showing the perfect fruit of the mature and true Arabic taste which pervades the whole.

I do not except from this the stories which you have derived from European literature, for the excellence of their style, their well-chosen vocabulary and their stamp of pure Arabic, leave no room for doubt that these tales are — in their form — essentially Arabic.

I offer the most unreserved commendation for the care you have devoted to the choice of the subject-matter in the first place, the expression in the second, and the size of the lettering in the third; and also in the plan which is designed to lead to perfect success by progress from the child to the adult in harmony with his development in years and attainments. I am likewise delighted to call attention to the delicacy and clearness which characterise the artistic pictures which adorn the pages of this series.

To conclude, I congratulate you most sincerely on this praiseworthy work, and pray from the bottom of my heart that this series may become widespread in all Arabic countries

Nothing could be more worthy of these books than that every child should read them and every young person should profit by them and that every school and institution should teach them, nor could anything be fitter than that they should act as a guide for foreigners studying Arabic, who desire to attain this goal in the shortest way, and most direct method.

Please accept, Mr. Kilany, my sincerest good wishes and esteem.

Carlo Nallino.